1: Holmberg--18 (1941-42) 1950 Siriono
821

"Placing a few leaves over the hammock protects them from the rays of the moon, which are believed gradually to cause blindness if they fall directly on a sleeper."

1: Holmberg--25 (1941-42) 1950 Siriono
821

"Arriving at the trail, they [MPK: the peccary hunters] follow it until they can hear the noise of the peccaries, which is not unlike the sound of distant thunder—the reason perhaps that the Siriono have associated thunder with the falling of peccaries to the earth."

1: Holmberg--46 (1941-42) 1950 Siriono
116, 772, 821

"The Siriono conception of the universe is an almost completely uncrystallized one. My Indian friends never voluntarily talked about cosmological matters, and when I attempted by questions to gain some insight into their ideas about the nature of the universe I almost always met with failure. Young men would say, 'Ask the old men,' and the old men would answer, 'I do not know.' Even the sage of one of the extended families Embúta (Beard), although he showed considerable interest in my inquiries and gave me unhesitatingly what information he possessed, was simply unable, for lack of ideas, to enlighten me on most points. On several occasions I even held consultations with those whom I regarded as the sages of the band, but got only general agreement that nothing was known about this question or that. It would seem that their concern with the immediate world has left the Siriono little time to speculate on cosmological matters."

1: Holmberg--47 (1941-42) 1950 Siriono
116, 821, 773

"Moon now lives in the sky. He is a great chief. He spends about half of his time hunting. During the dark of the moon the Siriono say that he is far away, hunting peccary. To explain the waxing moon, Embúta told me that when Yási comes back from these hunts his face is very dirty; he washes a little of it each day until, when the moon is full, his face is clean. To explain the waning moon, he said that when Yási goes on a hunt he gets his face a little dirtier each day, until before long it is so dirty that it cannot be seen at all."

1: Holmberg--47 [2] (1941-42) 1950 Siriono
116, 821, 773

"In the explanation of natural phenomena, Moon also plays an important causal role. One explanation of thunder(ingičinámo) and lightning (iNgúi) is that they are caused by Moon throwing peccaries and jaguars down from the sky. An alternative explanation of thunder was offered by Ačíba-eóko (Long-arm), who stated that it was caused by Moon pulling up bamboo in the sky. Still a third interpretation of thunder and lightning, one that has no relation to Moon, is that they are caused by a huge jaguar (yakwadúsu) who lives in the sky. When this jaguar winks his eyes there is lightning, and when he shakes himself there is thunder. There was no general agreement among informants as to which of these interpretations is correct."

1: Holmberg--47 [3] (1941-42) 1950 Siriono
116, 821

"Thunder and lightning, however, are always greeted with howls by the men, who step outside of the house and roar at the sky. This is believed to drive the thunder and lightning away. Informants also told me that it was good to dance and sing during a thunder storm, as it would then disappear more quickly, but I never saw them practice what they preached in this respect."

1: Holmberg--48 [2] (1941-42) 1950 Siriono
116, 805

"No records of time are kept, and no type of calendar exists. The year, with its division into months or 'moons,' is quite unknown. Events are sometimes referred to phases of the moon, but such references are extremely vague. The seasons, of course, are clearly recognized from such phenomena as the receding of waters, the flowering of plants, the ripening of wild fruits, and the harvest of reeds, but seasons are not named and are not coordinated by the Siriono into any kind of calendar year, although such a calendar might easily be compiled. In referring to past events, the Siriono most frequently say that they happened kóse mosé, which may mean any time before the day before yesterday. Events are also sometimes referred to as having taken place 'when I was a little girl' (yukwáki mosé), 'when I was sick' (šerási mosé), 'when I killed a tapir' (šeákwantui máno mosé), 'when I was living at the old house' (še čučúa íma mosé), etc."

1: Holmberg--48 [3] (1941-42) 1950 Siriono
116, 805, 192, 104

"Day is referred to as ñási and night as itondáru. Tomorrow is known as isamámi and yesterday as kúdi. To express the day after tomorrow or any day in the future the Siriono say isamámi anóNge ('brother of tomorrow'), and they similarly call the day before yesterday kúdi anóNge ('brother of yesterday'). Today is always expressed by námo ('now'). The time of day is indicated by the position of the sun in the sky. When one asks a Siriono 'Where is the sun?' ('ma tendá ši mánde?'), one may get any of the following answers, depending on the time of day or night:

erésai í tendá bi ('the sun can be seen')—about 6 a.m.
tenda čui ('the sun is out')—about 8 a.m.
tenda čui teñu kóti ('the sun is well up')—about 10 a.m.
tenda nánde iteré ('the sun is overhead')—noon.
tenda óso ('the sun is leaving')—about 4 p.m.
tenda osóti ('the sun is low')—about 5 p.m.
tenda óso teñu kóti ('the sun is well down')—about 6 p.m.
íbi ta tenda kóti ('the sun is under the earth')—about 7 p.m.
edesai íto ('hard to see')—twilight.
íto námo ('soon dark')—about 7 p.m.
itondáru ('darkness')—about 8 p.m.
itondáru túti ('very dark')—about 10 p.m.
itondí ('pitch dark')—about midnight."

1: Holmberg--47 [4] (1941-42) 1950 Siriono
116, 821, 177

"As to other celestial phenomena, no distinction is made between the planets and the stars, and there is no grouping of stars into constellations. Both planets and stars are called yási táta (moon fire). Insofar as I could tell, these 'moon fires' are believed to be caused by the moon, although in places where Christian influence has penetrated they are thought to be fires of people who live in the heavens. I was unable to get any causal explanation for the rainbow (íbe íri), although its appearance presages an epidemic of colds. One of my Casarabe informants, Kénda, told me that the rainbow contained an abačikwaia ('evil spirit') which causes sickness of the nose and throat. Eclipses, it seems, are unknown; at least I was unable to get any interpretation of them. Beyond the statement that the sun is 'fire' and is responsible for the light of day, I could get no native explanation of it."

1: Holmberg--47 [5] (1941-42) 1950 Siriono
116, 821

"Mist (or fog) is called tatási (smoke), and is equated with smoke from fires or pipes. Rain is caused by the overflowing of a large lake which is believed to exist in the heavens. Winds (kiridía), especially the cold south winds that come from Tierra del Fuego during the dry season, are believed to be caused by abaĉikwaia. No special significance seems to attach to whirlwinds, of which I was unable to get an explanation, although storms generally are also thought to be caused by abaĉikwaia."

1: Holmberg--90 [2] (1941-42) 1950 Siriono
116, 776, 821

"In this simple society, however, there is no belief in a hierarchy of gods who control the destiny of man. Yási (Moon) is the only supernatural being which the Siriono believe in. As has already been mentioned, mythology imparts considerable power to this culture hero who was responsible for the creation of the world and all that is in it, and attesting to the fact that the moon still plays some role in the affairs of men are such beliefs as that the moon causes thunder and lightning by hurling peccaries and jaguars down to earth and that to sleep under the rays of the moon causes blindness. But the moon can scarcely be regarded as a supernatural being in the usual religious sense. It exerts little or no influence on the affairs of men, and no cult has grown up around it."